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HAND-BOOK

OF THE

High Street Congregational Church,

PROVIDENCE, R. I.,

CONTAINING

THE

CONSTITUTION, CONFESSION OF FAITH, COVENANT,
RULES, OFFICERS, CALENDAR,

LIST OF MEMBERS,

AND

ITEMS OF HISTORY.

NO. III, 1861.

PROVIDENCE:
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1861.

THE
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HAND-BOOK

OF THE

High St. Congregational Church,

PROVIDENCE, R. I.

THE
NEWBERRY
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High Street Congregational Church.

FORMED DECEMBER 18, 1834.
HOUSE OF WORSHIP DEDICATED JAN. 8, 1835.

PASTORS.

WILLIAM BEALE LEWIS,
Ord. April 16, 1835; Dis. July 11, 1837; Died Dec. 27, 1849.

REV. NATHANIEL SMITH FOLSOM,
Installed Sept. 6, 1838; Pastorship ended Mar. 19, 1840.

REV. LEONARD STICKNEY PARKER,
Installed Dec. 30, 1840; Dismissed Oct. 5, 1843.

REV. ARTHUR GRANGER,
Installed June 13, 1844; Died in Office Aug 2, 1845.

REV. WILLIAM JAMES BREED.
Installed Nov. 11, 1846; Dismissed April 13, 1852.

REV. SAMUEL WOLCOTT,
Installed April 20, 1853; Dismissed Sept. 12, 1859.

REV. LYMAN WHITING,
Installed Dec. 21, 1859.

DEACONS.

Josiah Chapin,	Chosen	Mar. 23, 1832,	Res'd	June 5, 1849.
Aaron Wood,	"	" " 1835,	"	Oct. 3, 1387.
John C. Cass,	"	Nov. 7, 1837,	"	June 4, 1839.
Benjamin S. Bourn,	"	July 9, 1839,	"	April 6, 1852.
James Eames,	"	June 19, 1849,		
Henry P. Knight,	"	" " 1849,	Died	May 15, 1857.
Stephen H. Tabor,	"	Jan. 20, 1852,		
Isaac N. Beach,	"	June 15, 1852,		

HIGH ST. CONGREGATIONAL CHURCH.

CONSTITUTION.

—o—

ARTICLE 1. The great end and design of our blessed Lord and Savior Jesus Christ in establishing his church on earth, was the glory of God, and the common benefit of fallen, lost and sinful men, of all descriptions, tongues and languages:—and there is no superiority of one member above another in respect to rights and privileges, but all are equal.

ART. 2. This church is a Pædobaptist Congregational Church, and is independent in its government and discipline. It acknowledges no head or superior but Christ alone; and that all powers of government, in all cases, originate in, and are derived from the church collectively, so that any powers of office exercised in the church must be by the appointment of the church, and revocable at pleasure.

ART. 3. The church has a right, and is competent, in and of itself, to choose and appoint its own Pastor or Bishop, Deacons, and all other officers that they may deem necessary in order to its due organization, and for its spiritual improvement. It has also a right to make null and void such appointments at pleasure, where they judge it necessary for the well being of the church, so far as it concerns themselves.

Art. 4. That all questions that come before the church shall be acted on in a meeting of the church, duly notified, in such manner as the church may direct; and, after being maturely considered and debated, shall be decided by a majority of the male members present, (excepting as provided in the seventh article.) It shall be the duty of the majority to labor to gain the minority, but, if they do not succeed, it is the duty of the minority peaceably to submit, that decency, order and harmony be preserved in the church.

Art. 5. The Pastor or Bishop of this church shall be a member of it, and, when present, shall preside at all meetings of the church.

Art. 6. No person shall be admitted a member of this church without having assented to its Articles of Faith and Covenant.

Art. 7. This Constitution, and the Articles of Faith and Covenant of this Church, shall not be altered or amended, excepting by the unanimous vote of all the members of the church present, at least at two successive monthly meetings of the church, notice having been given each sabbath next preceding the meetings, from the pulpit, of its intended alteration or amendment.

Art. 8. To adopt this Constitution it shall require the unanimous vote of all the members of the church present, at a meeting specially appointed for the purpose.

ADMISSION OF MEMBERS.

The Minister desiring the candidates to come before the congregation, after a brief suitable address of welcome and admonition, rehearses to them the

CONFESSION OF FAITH.

You believe that there is one only living and true God; a Spirit, infinite, eternal and unchangeable, and possessing every natural and moral perfection.

Ex. 20 : 3. Deut. 4 : 35, 39. 6 : 4. Isa. 37 : 16, 43; 10, 11; 44 : 6. John 17 : 3. 1 Cor. 8 : 4, 6. Eph. 4 : 6. I Tim. 2 : 5. Ex. 23 : 20. Jn 1 : 18, 4 : 24. I Tim. 6 : 16. Heb. 11 : 27. Job 11 : 7. Ps. 145 : 3. Deut. 33 : 27. Ps. 90 : 2; 93 : 2. Isa. 44 : 6, 57 : 15. 1 Tim. 1 : 17; 6 : 15, 16. Rev. 1 : 8. Numb. 23 : 19. I Sam. 15 : 29. Job 23 : 13. Mal. 3 : 6. Heb. 13 : 8. Jam. 1 : 17. Matt. 5 : 48.

You believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and are the perfect rule of our faith and practice.

II Tim. 3 : 16. Prov. 30 : 5. Heb. 1 : 1. II Peter. 1 : 18—21. II Sam. 23 : 1. Jer. 1 : 9. Luke 1 : 70. Deut. 4 : 2. Ecc. 12 : 13. Isa. 18 : 20. John 12 : 48. Rom. 2 : 16.

You believe that God is revealed in the scriptures as the Father, the Son and the Holy Ghost: that these three are the one God, and in all the divine attributes are equal.

I Cor. 8: 6. Jn. 17: 3. Gen. 1: 26. 3: 22. Isa. 6: 8. I Jn, 5: 7. I Pet. 1: 2. Matt. 28: 19. Luke 3: 22. Jn. 4: 16, 17, 26. II Cor. 13: 14.

You believe that the purposes of God are eternal and immutable; that he created all things for his own glory; and that his providence and government are universal, wise and holy.

Ps. 33: 11. Isa. 14: 24. 46: 9 and 55: 10 & 11. Eph. 1: 11. Ez. 34: 6, 7. Dan. 4: 35. Rom. 9: 15—18: 11: 33; 16: 27. Rev. 4: 11, Eph. 1: 8 and 3; 9, 10 Jude 25. Rev. 15: 3.

You believe that man was created holy; that he fell from that state by sinning against God: and that in consequence of the fall, mankind are, by nature, destitute of holiness, and sinners against God.

Gen. 1: 27. Ecc. 7: 29. Gen. 3: 17—20. Rom. 5: 12. Gen. 6: 5 and 11. Ps. 14: 1—3. Rom. 3: 9—12. Gal. 3: 21, 22. Eph. 2: 1, 2, 3 and 12. Jer. 17: 1 and 9. See also Rom. 1.

You believe that Jesus Christ is both God and man; that by his sufferings and death he made an atonement for sin, sufficient for all mankind; and that through him salvation is freely offered to all, on condition of repentance and faith.

I Tim. 2: 5. Jn. 1: 1. Heb. 1: 8. Jude 25. Jn. 5: 17, 10: 30, 33, 36—38. Phil. 2: 5. I John, 4: 3. Matt. 8: 1 and 20. Luke 2: 52. John 1: 14. Heb. 2: 16—18. Lev. 17: 11. Isa. 53. Matt. 20: 28; 26: 28. Ac. 20: 28. Rom. 3: 24—26. and 5: 6—9. I Cor. 5: 7, and 15: 3. Eph. 2: 13. I. Pet. 2: 24. I John, 1: 7. Jn. 1 29. I Tim. 2: 6. Heb. 2. 9. Jn. 3: 16, 17.

You believe that all who truly repent of their sins, and believe in Christ, were chosen in him before the foundation of the world; that they are regenerated by the special influence of the Holy Spirit; that they are justified on account of Christ's righteousness, and will be kept by the mighty power of God, through faith unto salvation.

Jn. 15 : 16. Eph. 1 : 4. II Thess. 2 : 13. Jn. 3 : 3, 5, 7. Ps. 51 : 10. Ezk. 11 : 19. Tit. 3 : 5. Rom. 5 : 1 and 10. Col. 1: 20—23. Jn. 6: 39. Rom. 8: 30. Phil. 1: 6. I Pet. 1: 5.

You believe that the Lord Jesus Christ has established a visible church in the world, the terms of admission to which are, a public profession of faith in him, sustained by credible evidence of a change of heart; that the Christian Sabbath and the Gospel Ministry are institutions of divine appointment; and that the Sacraments of the New Testament are—BAPTISM and the LORD'S SUPPER.

Matt. 16 : 16 and 18. I Cor. 3 . 9 and 11. Eph. 2 : 20—22. Matt. 26 : 26—30. I Cor. 11 : 23—26. Deut. 26 : 17, 18. Isa. 44 : 5. Matt. 10 : 32, 33. Rom. 10 : 9. Ex. 20 : 8—11. Deut. 5 : 14. Mk. 2: 27, 28. Ex. 16 : 23—30 ; 34 : 21. Lev. 23 : 3. Isa. 62 : 6. Luke 10 : 1, 2. Mk. 16 : 15. Ac. 20 : 24. I Co. 1 : 1 and 17. Tit. 1 : 3. Matt. 28 : 18. Ac. 10 : 48. Mk. 10 : 14. I Cor. 1 : 16.

You believe that there will be a general resurrection of the dead, when Jesus Christ shall judge the world in righteousness; and that the wicked shall go away into everlasting punishment, and the righteous into life eternal.

Rev. 20 : 12, 13. Heb. 6 : 12. I Cor. 15 : 12—20. Ac. 17 : 31. Rom. 14 : 10. Jn. 5 : 22. Ac. 10 : 40. II Tim. 4 : 1. Matt. 25 : 31, 33 and 46. II Thes. 1 : 9. Jn. 5 : 28, 29.

These doctrines you publicly confess.

THE COVENANT.

You do now, in the presence of the heart-searching God, and before angels and men, avouch the Lord Jehovah to be your God, the Lord Jesus Christ to be your Redeemer, and the Holy Spirit to be your Sanctifier. You do solemnly devote all your powers and possessions to the service and the glory of your Maker; promising that, in dependence on divine grace, you will yield a persevering obedience to God's commands; will contend earnestly for the faith once delivered to the saints, and seek, above all things, the honor and interests of Christ's kingdom.

You cordially join yourselves to this church of Christ, and engage to submit to the regular administration of its government. You covenant to attend the worship of God and the ordinances of the gospel with this church, and promote, to the utmost of your power, its purity, its peace, and its prosperity.

You promise to cultivate brotherly love towards those who are of the household of faith, especially the members of this church, and to walk in wisdom towards them that are without; striving to adorn your profession by a blameless life, and by holiness of heart; and discharging all your duties with an habitual reference to the judgment day.

Casting yourself on Christ, you thus covenant and engage?

[The Church will rise.]

WE, then, the members of this Church, do now affectionately receive you to our communion; we welcome you to fellowship with us in the blessings of the gospel; we covenant to watch over you in love as members of the body of Christ, and promote your spiritual welfare with all fidelity and tenderness.

And may the blessing of our covenant God—the Father, the Son, and the Holy Ghost—abide with, strengthen and cheer you amid the toils and trials of your earthly pilgrimage. May you and we prove faithful to these vows, and to the Master's cause, glorify him with the holiness which becometh his house, and at last be made pillars in the temple of our God above. And to free and sovereign grace shall be the glory forever. Amen.

The Seal of Baptism and the Fellowship of the Church follows.

High Street Congregational Church.

ORDER AND DISCIPLINE.

Officers. The permanent Officers of this Church are, a Pastor, or Pastors, Deacons, Clerk, Treasurer, Standing Committee and Superintendent of the Sabbath School.

The Deacons hold their office during such a period as is the pleasure of the church.

The Clerk, Treasurer and Superintendent are chosen at the Annual Meeting.

One of the three members of the Standing Committee is also chosen at each annual meeting,—to serve for three years.

The Pastor, Deacons and Clerk are ex-officio members of the Standing Committee.

Meetings. The ANNUAL MEETING of the Church is held on the Tuesday following the first Sabbath in January. Stated meetings, for church business, on the Tuesdays following the first Sabbaths in Feb. April, June, Aug. Oct. and Decem.

Special Meetings. SPECIAL MEETINGS may be called by the Pastor, or, in his absence, by the Deacons, or by any two of the Standing Committee.

Annual Reports. The Clerk, Treasurer, and Superintendent will make each a report at the annual meeting.

Admission. Persons desiring to join the church by profession, will apply through the Pastor, to the Standing Committee, who will recommend to the church such applicants as approve themselves suitable candidates for church membership.

Persons to be received on profession are publicly propounded one or more Sabbaths.

Persons bringing letters from other Churches to this church, shall, before the presentation of them to the church, signify to the Pastor or Standing Committee, their assent to the Articles of Faith, Covenant, Rules and By-Laws of this church; and a vote of admission thereupon shall constitute them MEMBERS OF THE CHURCH.

Discipline. The purpose of Discipline is the recovery of offending members, the removal of scandals, and the purification and edification of the Church.

Manifest violations of some moral precept found in the Scriptures,—of

some covenant vow,—the belief and profession of opinions opposed to, and subversive of the Confession of Faith, or any part of it,—the neglecting of family prayer or of the religious train-in of children,—the devoting of any part of the Sabbath to purposes of worldly business and pleasure,—the using or the furnishing of intoxicating drinks as a beverage,—the participating in vain amusements, like dancing or attendance upon theatrical exhibitions, and the refusing to bear a fair part in the support of the gospel, are just grounds for discipline.

Mode. It is the duty of members of the church to deal kindly with their brethren concerning many minor offences which ought not to be brought before the church, and members charged with offences shall be held to be innocent until *proved* guilty. Offences may be brought before the church by the complaint of individual members, or by common fame, and in case of a remarkably gross and shocking offence, known to all, and not denied by the accused, direct and summary discipline may be used.

In ordinary offences the process of discipline shall be carefully conformed to the rule Christ has given, Matt. xviii. 15—18.

Officers.

PASTOR:

REV. LYMAN WHITING.

DEACONS:

JAMES EAMES,
ISAAC N. BEACH,
SAMUEL K. THOMPSON,
STEPHEN H. TABOR.

CLERK:

EDWARD A. PABODIE.

TREASURER:

JOSEPH T. SNOW.

SUPERINTENDENT OF SABBATH SCHOOL.

AMOS C. BARSTOW.

CALENDAR.

PUBLIC WORSHIP: Lord's Day, at XI½ A. M., III, P. M., from April 1st to Oct. 1st. At II½ P. M., from Oct. 1st to April 1st.

EVENING SERVICES, (*In Lecture Room,*) from May 1st to Aug. 1st, at VIII, P. M.; from Aug. 1st to Nov. 1st, and from Feb. 1st to May 1st, at VII½ P. M.; from Nov. 1st to Feb. 1st, at VII, P. M.

N. B. SABBATH EVENING SERVICES, through the year, *one half hour earlier* than those of the corresponding weeks.

SABBATH SCHOOL: At IX. A. M., through the year.

YOUNG MEN'S PRAYER MEETING: Each Sabbath, one hour before P. M. service in Conference Room.

MONTHLY CONCERT FOR MISSIONS: First Sabbath evening of each month.

SABBATH SCHOOL CONCERT: Second do.

MEETINGS FOR CONFERENCE AND PRAYER, on Tuesday evenings.—except in August.

A CHURCH MEETING, for *Business and Devotion*, on the Tuesday evenings after the first Sabbaths in February, April, June, August, October and December. Other meetings as notified.

PUBLIC LECTURE, on Thursday evenings.

LADIES' PRAYER MEETING: Thursday of each week; and—

MOTHERS' MEETING: Last Thursday of each month, in Committee Room, 3 P. M.

ANNUAL CHURCH MEETING: Tuesday evening after first Sabbath in January.

COLLECTIONS.—As selected at Annual Meeting, (for current year,) January, for Missions: February, American Tract Society, Boston: April, American Education Society; June, Seamen; September, R. I. Home Missions; October, American Missionary Association; November, American Bible Society; December, American Congregational Union.

A YEARLY CONTRIBUTION, for the poor, on the Sabbath before Thanksgiving. Weekly do., in Sabbath School, by Classes.

PASTOR'S STUDY—adjoining Lecture Room.

High Street Congregational Church.

ITEMS OF HISTORY.

NOTE.

A Quarter Century Memorial Anniversary was observed in connection with the installation of the present pastor. The joint services occupied the two days, (Tuesday and Wednesday,) December 20th and 21st, 1859.

On the Sabbath preceding, the Pastor elect preached a discourse in which a portion of the history of the Church was rehearsed. The proposal from the hearers to publish it was deferred to the time this Book of the Church should be compiled. The historical portions of the discourse, with collections since made, are accordingly placed here.

The Scripture introducing the theme, is Josh. 4: 1—10, —the account of the *memorial pillar* set up on the bank of the Jordan from stones taken out of its channel, etc.

Twenty-five years,—one quarter of a century ago this day,—then Thursday, December 18th, 1834, at 11 o'clock, A. M., an ecclesiastical council of eight Churches, sending fourteen pastors and delegates, "convened at the Lecture Room of the High Street Church." Rev. A. H. Dumont was chosen Moderator, Rev. T. T. Waterman, Scribe.

Letters naming *forty-one* persons, as dismissed and recommended by other churches to form a new church, were presented.* Two of the num-

* See names in list of members.

ber were confined by sickness. One person, Mr. Edwin D. Elliott, was received on profession, after examination by the Council, thus enriching the constituting service with that bright seal of favor to Zion, a soul covenanting to be the Lord's. These forty persons were then embodied into a Church of Christ. The public recognition was on the afternoon of that day.*

As a new-born soul moves the angels of God with joy, a newly founded Church, the chosen place for the renovation of souls, must diffuse delight among not only angels, but among *all the sons* of God. So we recall that day and service.

Of the original forty members, *twenty-eight* only survive,—"the rest are fallen asleep;" and of that remnant but TEN continue in this household of faith. Dispersion accompanies death, and parted disciple-families are found in all lands, yearning for the "shining shore," the home of the ransomed.

With those yet abiding with us, we can all in sympathy go back to that winter's morning and its solemn joy. The candidates are mostly youthful persons, with a few mature and proved in the Master's service. Anxiously they greet each other. A *work* serious and large, is before them. A sanctuary was indeed nearly finished, but it was so much the work of a few noble-hearted individuals, that as a church they could scarcely call it their own. No pastor with "friendly crook" was at their head to guide their untried feet in the way. The portion of the field they

* Rev. T. T. Waterman preached.

had chosen had no growth of hallowed associations upon it. It was *outside*, or *beyond* the customary paths to the house of prayer, in a neighborhood *needing* much more than *befriending* the ordinances of the blessed gospel. The undertaking *was* problematical. *Will it succeed?*—would cross the most confident mind, and like a shadow flit before the strongest among them, as difficulties and hindrances came in sight. By the firesides of those "first covenanters" grave conversations often tried the question of personal duty. "Shall *we* go there?" "Shall *I* go? go from this church of my fathers,—of my infant dedication,—yea, of my soul's spiritual experience, and perhaps consecration,—go from those well established ordinances, to the risks and trying certainties of this new enclosure of Zion?" In secret prayer, at the family altar, and in meeting for deliberation, how many anxious supplications went up in search of the path of personal duty! It *was* a grave and solemn question. Some perhaps, relied on at first, drew back as the time for consecration came near. Some ardent at the outset, *lost* ardor as the burdens settled on the bearers; while others, little trusted at first, clung more lovingly as the ark of sacred hopes jostled and struggled in its setting forth, and these, as always, rose in strength and value, as they loved and toiled. Ah, the account in "THE book of remembrance" of those who then thought upon His name, and "spake often one to another" about it. You, survivors, may have forgotten much of it; "yet will *I remember* saith the Lord."

Through these recollections we are happily led onward to the recorded beginning which preceded the founding of the church. Churches are the natural offspring of churches. As the disciple of Christ, is *to disciple* all in his reach,—to reproduce himself in the conversion of others, so the church of Christ, by the law of its spiritual life, is to reproduce itself in churches springing from itself. But colonial churches, in sorrowful frequency, are the fruit of quarrels, or of wilful discontents; no the offspring of a holy self-denying ardor, to plant the gospel ordinances among those who have them not. This church, happily, was not the child of strifes, nor "a son of contention," but, to the glory of Christ the Head, out of the quickened zeal and love for souls, coming into hearts during the memorable revivals in the parent of churches, was it born.

"During the year 1836, and the two succeeding seasons," says a Ms. statement, "the Beneficent and Richmond street Churches in this city were greatly revived and refreshed by the special influences of the Holy Spirit, and many, converted from sin to holiness, united with these churches, thus happily increasing their numbers and graces." "Some of these converts, with a few older members," feeling an anxious desire for the conversion and spiritual advancement of their neighbors, united in a plan to plant a sanctuary on this then spiritually desolate hill-top of the town; "their own parent churches at the same time approving the object, and aiding it by their prayers, sympathies and counsel."

It was not, however, until the evening of May 29th, 1833, that "decisive measures" were reached. Then met, Josiah Chapin, Wyllis Ames and Jonas Childs, who jointly determined on the effort. "It was," says the account, "a solemn and interesting season with these brethren, believing as they did, that the object for which they were assembled, and the decision they might form, were calculated under God to affect the future interest and well-being of immortal souls, and vary the history of Christ's Church on earth."

"A SOLEMN meeting!" Well might it be,—frail men as they were, yet their hands put forth to a work for Christ, uniting the forces, designs and fruits of his adorable mission, as nothing else can do, for his Church is his *visible kingdom.*

Look at those men, with a spiritual vision going beyond all the difficulties and toils besetting their work, and resting on "*the future interest and well-being of souls.*" To the latest day of life in this Church, may the spirit of that devout *mission-impulse* stir and impel this family of Christ. We give thanks that this vine was planted here by *working members;* that its human origin was from "*laborers* in the vineyard." May its every branch be alive with that hallowed passion.

After severally seeking, in earnest prayer, that "wisdom and grace they felt to be needful," they resolved that it was time to say, "let us arise and build." On this evening they further agreed to buy "the parcel of ground" on which the Church now stands, to

petition the Honorable General Assembly for a Charter or Act of Incorporation. That petition was signed by Josiah Chapin and sixteen others, but the Charter was not granted until the October session. The Act is dated November 8th, 1833. A great depression overtaking all business at that time, the work was stayed until the following spring, when about five thousand dollars were subscribed. The foundations of the house were begun in July, and on the eighth day of January, 1835, the completed Sanctuary was solemnly dedicated to the worship of the Father, Son and Holy Ghost.

In the month of October preceding, Mr. William Beale Lewis, of Brooklyn, N. Y., assented to a request of the Committee to preach four Sabbaths as a candidate for settlement when the Church should be formed. At the expiration of the time his hearers, in grateful harmony, unanimously chose him to be the pastor; and upon the organization of the Church, December, 18, 1834, formally presented the request to him. "This invitation was accepted," but a severe sickness prevented his ordination until April 16th, 1835, on which day he was ordained and installed pastor of this Church and congregation.*

Much prayer preceded and attended all these foundation labors Spiritual prosperity was the immediate result,—upwards of fifty persons being added to the Church in Rev. Mr. Lewis' brief pastorate of two years and three months.

* From a Mss. "Historical Statement," dated January 29th, 1835, Chester Pratt Clerk, most of these facts were collected.

A call from the Jay Street Presbyterian Church, Brooklyn, N. Y., removed him hence, July 11th, 1837. There he labored nearly twelve years, and died December 27th, 1849, aged 37 years. His name is as fragrance to this Church until now. Their first love, and only minister *ordained* by themselves, a man of winning endowments, and, while yet a youth, much owned of God in his labors, it is deservedly so.

From his associates and successors in office, here and in Brooklyn, I have gleaned a few memorials, which you will gladly cherish. "He was," one writes, "a tall man, rather spare, with a pale face and light blue eyes. His bearing was dignified; his movement was slow; his total appearance and manner were suggestive of clearness, evenness and Christian strength of character." Without particularly engaging qualities as a preacher, wearying too often by elaborate length, yet "there was a force of character and a Christian earnestness of belief and of love *behind* what he said, which was far better than fancy or oratory." Another relates: "I am told that he had a skill in urging the claims of religion upon individuals comparable, in some degree, to that which Dr. Spencer possessed; that his greatest successes were achieved in that way. * * He took the more obvious views of a subject; always succeeded in making himself well understood, and fed his people with good solid thought."

A touching record of the love that lingered with the Church for this pastor is found in Records, vol. I., dated December 5th, 1848. A

paper was then read, stating that tidings of his severe bodily indisposition, and of his seeking release from his pastoral charge, had come. It then affectionately recalls him as the first and highly esteemed pastor, "coming among us in his early manhood;" and "as the instrument employed by divine grace to win us to the saving knowledge and embrace of the Saviour whom he preached." It closes with the assurance of "sincere and heartfelt sympathy in his present affliction, and that prayer shall not cease to be made by them in his behalf," for his recovery, or "for the richest consolations of the gospel, and a continued antepast of the joys of that inheritance which awaits the faithful minister of Jesus Christ."

The pastor next selected, Rev. Nathaniel Smith Folsom, early eminent for his acquisitions and personal excellencies, within less than two years from his settlement disowned the essential doctrines of the gospel, as held by the Church, turned from his ministry among them to that of another faith, in which he is now doing distinguished service.

After a destitution of nearly a year, Rev. Leonard Stickney Parker was received as pastor. In his hand the sheaves were numerous. About two hundred and fifty names were added to the record during the two years and nine months of his ministry. It was a period of excessively rapid growth. Sickness and sore domestic bereavement led to the termination of his esteemed ministry October 5th, 1843.

Rev. Arthur Granger, the fourth pastor, was called suddenly to his reward after a ministry of only thirteen months. His death occurred August 2d, 1845. A father in our Israel has written of him: "He was a man of God, much beloved by the people of his charge. He was faithful and prompt in the discharge of every duty; a very acceptable preacher and a *good* pastor. His labors were highly appreciated by the church and congregation, and the attendance upon his ministry was uniformly good." His burial was among his people; but by removal, his dust now rests in the Locust Grove Cemetery, Elmwood.

On the church records (vol. I. p. 264,) is found a very full and tender account of his death and burial. A few portions are copied:

"Saturday, August 2d, 1845. At 5¼ o'clock, A. M., departed this life, in the triumphs of faith, and in hope of a glorious resurrection and a blissful immortality, Rev. Arthur Granger, the beloved pastor of the High Street Congregational Church."

"Mr. Granger was born in Suffield, Conn., April 14th, 1803; pursued academical studies at Morristown, N. J.; theological at Princeton, N. J. He was ordained as pastor of the Second Congregational Church in Medfield, Mass., May 20th, 1831. He afterwards preached in Wilmington, Del., Meriden and Middletown, Ct. His labors among us as our pastor have been faithful, untiring, and even beyond his strength, and many who sat under his ministry will, throughout eternity, have abundant reason to bless God that they were ever permitted to hear divine

truth from his lips. * * Never again shall we meet him in the circle of prayer,—never again receive counsel and admonition from his lips.—But at the final judgment, when all will stand before the throne of the Lamb, shall we once more behold him clothed with Christ's righteousness and wearing a crown of glory."

His last sermon was from the words, "blessed are the pure in heart for they shall see God;" and it is remembered that in his weariness he left the manuscript in the pulpit Bible, where it was found at the hour of his funeral.

The funeral was on Sabbath, August 3d, in the afternoon. Rev. Thomas T. Waterman offered prayer; Rev. James N. Granger, of First Baptist Church, and Rev. Mark Tucker, D. D., addressed the assembly. Dr. Tucker closed the services with prayer and benediction. "His remains were followed to the tomb by his family, several clergymen, officers and members of the Church, and a large number of the society and other citizens."

Rev. William James Breed's ministry of three and a half years, was enriched by an increase of above eighty members to the Church. His faithful and laborious service for the Church closed April 13th, 1852. He continues in the Master's service, being pastor of a church in an adjoining State.

The memorable revivals, during the ministry of Rev. Samuel Wolcott, added about two hundred and fifty to the Church. His pastorate is included between April 20th, 1853, and September 12th, 1859, the longest one of the series.

The sanctuary was enlarged, and the accommodations increased; twenty-four new pews were added, making the number one hundred and twenty; the basement wholly rebuilt, and finished into five commodious rooms. The expense of this work exceeded *ten thousand dollars.*

From the founding, this church has enrolled six hundred and seventy names as members, which is an average of about twenty-seven accessions each year. For a youthful church, planted in so unfruitful ground as this was, we esteem this record remarkable. To the glory of infinite grace we would rehearse it. Each pastorate, except the two shortest ones, had "times of refreshing," and of that of Rev. Mr. Granger, it is told, "near the close of his labors there was a marked increase of attendance upon divine service, an *unusual awakening* in the church." During the third and fifth pastorates, the outpourings of the Spirit were very remarkable. Such "large increase" is seen on but few records. They were days of power and glory in the church.

Two, of the six pastors received by this church, have gone to their reward, and one departed from his professed faith while in your service, and all these ministries average but four years each, with destitutions of pastoral care scattered through the quarter of a century—amounting to four years and two-thirds; and yet, through all these ever perilous changes and want of pastoral care, the Great Shepherd has kept the flock in peace. No pastorate has ended by the desire or movement of the Church. Each retiring

pastor has separated from the people from a sense of his own personal duty. No division, or "sharp contention" has arisen in those times of temptation, nor has the "bond of unity," nor "the golden chain that binds," been parted asunder during these years. The present pastor, after a lapse of seven years from a former call to your service, was recalled and settled in the pastorate, with but a single communion season between that at which your last pastor gave his parting blessing to the endeared and sorrowing flock, and the beginning of his service in that ordinance.

Onward the impulse marking the birth of this Church,—shall it not be the impulse of its full age! "Ready for every good work," its prayers and alms have gone up for a memorial of it through all these years. In earnest hostility to that sorrowful curse, intemperance; and to the dark guilt of slavery, has it always stood up, and having done all, may it always thus stand. In its Sabbath School more than *three thousand two hundred* pupils have been enrolled, and a record of every session of the School been written; of these pupils more than *three hundred* are counted as converts to Christ. The Superintendent leading these lambs in still green pastures, has served in that office now twenty-two years.

Many painful excisions from the membership have been needful, that the Word of God should be obeyed—"put away from among yourselves that *wicked* person,"—and to prevent Christ from being "wounded in the house of his friends." But he holding the Seven Stars in his hand, has

not been provoked to remove the candlestick out of its place. Through almost a generation this "house of prayer for all people" has opened its inviting doors, and has proved, we trust, the gate of Heaven to many souls. May many generations to come sit under this goodly vine, and hear of "Christ and Him crucified,"—the only hope for souls under the wrath and curse of Him who, though he "will by no means clear the guilty," yet "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life!"

APPENDIX.

The Standing Committee being directed by the Church to arrange for the installation of Rev. Mr. Whiting, were also empowered to arrange a series of services suitable for a *Quarter Century Memorial Observance*, to be held jointly with the induction of the pastor. They accordingly addressed the Circular following to all former pastors, and to non-resident members of the Church.

[CIRCULAR.]

QUARTER CENTURY MEMORIAL DAY.

The High Street Church and Congregation, Providence, R. I., mindful of God's care and mercy toward them since their beginning, will observe the *Twenty-Fifth Anniversary* of their founding as a *Memorial Day*, on Wednesday, December 21st. The installation of the Pastor elect, Rev. LYMAN WHITING, will be united with the observance. They hereby affectionately invite all present members of the church, wherever residing; all surviving former pastors, officers, and all former members now united to other churches, to join them in these Memorial services. Religious, social and commemorative services, historical recitals, devout reminiscences, fraternal greetings and devotional exercises will engage the assembly.

A RECEPTION INTERVIEW will be held on the evening preceding, (Tuesday, 20th,) in the lecture room, to which the church *specially* invites all returning friends and other guests, for the renewal of acquaintance, for christian greet-

ings and brief devotions. An *Address of Welcome* will there be made. A Memorial Prayer Meeting at 9, a. m., Wednesday, 21st. Assembling of Council at 10, a. m. Special Memorial Services at 2, p. m., arranged by Committee. Installation of the Pastor at 7. p. m. Friends and guests from abroad will please send notice of their intention to be present to Dea. S. H. Tabor, that the needed hospitalities may be arranged for them.

James Eames, Isaac N. Beach, Stephen H. Tabor, Samuel K. Thompson, Amos C. Barstow, Samuel A. Winsor, Edwin Knight, Edward A. Pabodie, Committee of Arrangements.

PROVIDENCE, Dec. 1st. 1859.

Agreeably to the Circular, the services, as follows, were held.

MEMORIAL SERVICES, DEC. 20 AND 21, 1859.

IN LECTURE ROOM.

Reception Interview, for social greetings and renewal of acquaintance. Doors open at 6½.

ADDRESS OF WELCOME,—A. C. Barstow.

RESPONSES from guests, and various exercises.

WEDNESDAY.

IX. A. M. MEMORIAL PRAYER MEETING.

X. A. M. ASSEMBLING OF COUNCIL, for examination of the Pastor elect, etc.

II. P. M. PUBLIC MEMORIAL SERVICES,—the Pastor elect presiding.

DEVITIONS,—Rev. L. S. Parker.

By arrangement, the following topics:

Preliminary History,—Dea. Josiah Chapin.

Extracts from Original Records,—Chester Pratt, the first Clerk of Church.

The Deceased Pastors,—Rev. C. Blodgett and others.

Revivals and Spiritual History,—Rev. L. S. Parker, and voluntary responses.

Sabbath School Record and History,—A. C. Barstow and others.

Closing Prayer,—Rev. Mr. Parker.

Each speaker will occupy 10 minutes.

HYMN. By Rev. W. H. Thayer.

With heart to heart, and hand in hand,
'Mid joys and hopes and fears,
We've walked, a favor'd Christian band,
These Five-and-Twenty Years.

Tie after tie has formed anew;—
Still heart to heart endears;—
They've hallow'd our communion through
These Five-and-Twenty Years.

Bright mem'ries round the present throng,
As recollection cheers;
Like stars of light they shine along
These Five-and-Twenty years.

While death, with surest aim, hath cut
Dear ties, mid flowing tears,
Our gracious God hath left us not,
These Five-and-Twenty years.

Thanks for his goodness, so divine!
The darkest sky it clears:
O God! be all the glory thine,
These Five-and Twenty years.

The Installation Services were held at 7 o'clock, P. M.

ORDER OF EXERCISES.

Singing,—Anthem.
Introductory Prayer,—Rev. C. Blodgett.
Selections of Scripture,—Rev. C. Cushing.
Singing,—Hymn 557.
Sermon,—Rev. Jacob Manning.
Installing Prayer,—Rev. Leonard Swain, D. D.
Singing,—Selection 44.
Charge to the Pastor,—Jonathan Leavitt, D. D.
Right Hand of Fellowship,—Rev. A. H. Clapp.
Address to the People,—Rev. L. S. Parker.
Concluding Prayer,—Prest. Barnas Sears, D. D.
Singing,—Hymn 128.
Benediction,—By the Pastor.

These joint services were reported in the papers of the city, and in some of the religious journals in other cities. The accounts published in the *Providence Evening Press* and the *New York Evangelist* are below.

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High St. Congregational Church,—*Quarter Century Memorial.*—It would have been hardly possible to have selected an evening better adapted to keep people from a friendly gathering than last evening: "the skies not only poured out water," but the ground itself was almost a standing pool in consequence of the snow that fell in the afternoon: yet, in spite of all this, the spacious lecture room of the High Street Church was nearly filled with past and present members of the church and invited guests, who, regardless of the storm without, succeeded in making all genial sunshine within.

At this Reception Interview "Welcome Home" greeted these returning children as they entered the "outer court" and passed thence into the Lecture Room, which the fair and willing hands of the younger members of the church had tastefully and appropriately decorated for the occasion with evergreen wreaths, festoons and bouquets of flowers, and intermingling with these, upon the walls of the room, the following scriptural mottoes:

"I will remember the years of the right hand of the Most High."

"And these stones shall be for a memorial."

"One fold, one Shepherd."

"For we are all one in Christ Jesus."

In the rear of the desk, occupying the place of honor, we saw a portrait of the late Pastor, Rev. Samuel Wolcott, and, over this, "Dec. 18th,—'34, and '59:" directly under this "Lewis and Granger, 'being dead yet speaketh.'" These were former pastors of the church.

On the sides of the room were portraits of Gilbert Richmond and Harriet Ware, deceased, of the original 40 who organized the church; also Dea. H. B. Knight, Wm. Cha-

pin, Esq., of Lawrence, Mass., and Samuel B. Halliday, of New York, former members, now living, were represented by portraits.

There were present on this occasion Rev. Leonard S. Parker—a former much beloved Pastor—silver-haired Deacons, formerly connected with this church, venerable fathers and mothers in Israel, come home once more, and perhaps for the last time, numerous other past members less advanced in life, Rev. Dr. Shepard, of Bristol, Rev. A. H. Clapp and Rev. Wm. P. Doe, of this city, Rev. Mr. Knight, of Kansas, officers of other Congregational churches in this city, together with a large number of resident members, assembled to meet their brothers and sisters formerly in this connection.

The earlier part of the evening was spent in friendly greetings and social intercourse.

At 8 o'clock Rev. Lyman Whiting, Pastor elect, Moderator for the evening, called the meeting to order. An invocation prayer was offered by Rev. Dr. Shepard, of Bristol. Appropriate selections from scripture were then read by Rev. Mr. Whiting.

Next in order came the following Address of Welcome, by Hon. A. C. Barstow, of this city:

Mr. Moderator, Fathers and Brethren: As the day succeeds the night, as the sunshine follows the shower, or as the joyous spring-time comes after the cold and dreary winter, so do these seasons of cordial greeting and joyful welcome follow sad adieus, tearful partings or long separations. As the pleasures of the genial spring-time are heightened by a remembrance of the rigors of winter, so the rigors of winter are softened by the sweet anticipations of spring. Separations are the winter of our friendship, while these cordial re-unions and welcomes are its pleasant spring.

It is, therefore, a merciful providence that we have a *past* and a *future*, which are thus linked to the *present* by the golden chain of *memory* and *hope*. While *hope* illuminates the *future* with anticipations of promised good, and thus relieves the *present* from pressure of sorrow and care, *memory*—life's recording angel—freights every *present* moment with the garnered treasures of the *past*.

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Thus we are permitted, this evening, to revel amid the pleasures of the *past;* and this is our thanksgiving season for the spiritual mercies which *memory* recalls. To-day the church calls home her absent sons and daughters, and once more, as of old, we "walk to the house of God in company."

The precious *memories* of his childhood's home were thus sweetly sung by a New England poet:

"How dear to my heart are the scenes of my childhood,
When fond recollection presents to my view
The orchard, the meadow, the deep tangled wildwood,
And every loved spot which my infancy knew.

The wide-spreading pond, and the mill that stood by it,
The bridge, and the rock where the cataract fell,
The cot of my father, the dairy house nigh it,
And e'en the rude bucket that hung in the well."

But more precious, and sweeter far to those who aided in laying these foundations, were the *memories* which rushed upon their minds as they crossed yonder threshhold this evening. They link the *present* to the time when the foundations of this sanctuary were laid; when the walls went up with thanksgivings; when the top-stone was brought in with rejoicing; when we listened to the first music of its bell; when its walls gave back the first echoes of prayer and praise: when the youthful pastor was ordained; when the children were first gathered here for instruction in the Holy Word; when that word was first made quick and powerful in the hearts of the hearers: when the joy of angels mingled with our own over the first convert to righteousness; and when, from time to time, other converts followed, as the full harvest follows the first fruits.

Familiar forms gather around us; familiar voices greet our ears—forms and voices of the absent and the departed. Old friendships are renewed, old affections revived, old joys re-kindled, as we stand amid scenes which awaken the memories of the *past.*

It is made my pleasant duty, this evening, to welcome you to these scenes and these pleasant memories; not because I am the sire of this household, or the patriarch of this tribe, or the shepherd of this flock, nor yet because of

seniority of years. (at the organization I was the youngest but one of the male members,) but rather, possibly, because of seniority of office.

In the name, then, of the High Street Congregational Church, reverend and beloved fathers and brethren, we bid you welcome. We extend to you our hand of fellowship. We open to you our arms, our hearts, our homes. We welcome you to our firesides, our sanctuaries, our altars.

First—in honor, if not in historical order—we welcome these former Pastors. Pleasant memories crowd upon your minds as they do upon ours, in connection with your ministries here. They were not barren ministries. You were permitted to reap as well as sow; and since your departure other hands hath gathered from the seed of your planting. Our children, who received the seal of the covenant from your hands, arise this evening to call you blessed. Happy men. The promise is fulfilled. You now "come again with rejoicing, bringing your sheaves with you." But I am reminded that you are linked to us by sad as well as pleasant memories; for here one of you parted with CAROLINE, the lovely companion of his youth, and her dust is with us to this day. And the other with little ELLEN and EMMA, two of the treasured gems of his household. But they are not lost. They

"Have reached the shore,
Where tempests never beat, nor billows roar."

We welcome, also, with peculiar pleasure, such as may be present of the original band of forty, who constituted this Church. They are not all here. About one third the number have finished their course, and others are far distant.

"Oh! the *lost*, the *unforgotten*,
Though the *world be oft* forgot;
Oh! the shrouded and the lonely,
In our hearts they perish not,"

How mysterious the ways of Providence! The *youngest* of that band was *first* called away, and the *oldest* still survives. "The last shall be first." Among those who are present I recognize one of the two Deacons first chosen, and the other is here by letter. We felt then that the

Holy Ghost had separated them for this work, and time has seemed to verify our judgment, for they are Deacons still, though in other communions. The name of one of them appears upon our record with distinguished honor, as the originator and principal founder of this enterprise. We remember his labors and toils, his prayers and tears, his early and liberal contributions, his long continued and generous benefactions, while it was in the infancy of its strength. Though other men have entered into your labors, be assured, dear sir, that you are not forgotten.

I recognize others also,—the Aarons and Hurs of this enterprise. God knows how well you sustained the hands of the leader in the days of our Israel's weakness. Among the records of gratitude which we make on this our memorial day, none shall be more hearty and tender than this, that the three men on whom, in the early years of this enterprise, fell, to a large extent, the cost of building this sanctuary, and of sustaining worship in it, are here to share with us the pleasures of this evening. They were then in the vigor of a mature manhood, but the frosts of more than three score and ten winters have now settled upon the heads of two of them. Venerable fathers! our affections for you shall increase with your increasing years. Nor for you alone. Your companions, and others—the fathers and mothers of our youthful Israel—who with you consecrated their service unto the Lord, share, this evening, in our affectionate welcome! While others, your associates in this work, though younger than yourselves, have fainted and fallen, you are spared to see this day, and rejoice in the memories of the past. Long may you live to see the increase which God gives to faithful planting and watering.

I recognize, also, a few representatives of those scores or hundreds who have been added to our communion during these twenty-five years, but who now hold other covenant relations. Many others of your number are here in spirit, some by letter, and a few—too few—are faithfully imaged by the hand of art. Among these, our late beloved Pastor, by the courtesy of him who just now succeeds him in the sacred office, occupies this sacred spot which for years he filled so well.

"Faithful remembrancer of one so dear,
O welcome guest, though unexpected here!"

Many of you, like the Apostles when scattered abroad, "went everywhere preaching the word," and therefore we give you joyful greeting this evening. Though you "went out from us, you are still of us," and our hearts warm towards you.

I recognize, also, many representatives of sister churches—some of them from churches which first gave *us* to this work, then their contributions to aid it, and then, with other churches of our order, their warm right hand of fellowship in it.

Brethren, we were grateful then, and are grateful still for your aid and your sympathy. As you look around you this evening, you do not regret any sacrifices then made. You now feel richer for all you gave, and happier for all you suffered. Behold what God hath wrought. "The little one has become a thousand." The little band of forty has become the second in size of the churches of our order in the State. Be encouraged, therefore, not only to "strengthen the things that remain," but also, as God opens the way, to again "lay foundations for other generations." Most heartily do we welcome you personally, and also as the representatives of your brethren, to this our semi-jubilee.

By memory's aid, not lent in vain, I seem also to recognize a happy company from among the departed, whose hearts, when with us, beat so tenderly in unison with our own. "Though dead, they yet speak" to us this evening, from pulpit and pew. Lewis and Granger, the faithful and devoted Pastors, repeat their words of warning and entreaty, of encouragement and consolation; while Bourne, Knight, Richmond and others, among the brethren, and Rebecca, Susan, Harriet, Elizabeth, Ann and others, among the sisters, in the record of their laborious lives and consistent example, urge us to new consecration and devotion. A few of these, also, are set before us by the hand of Art.

"Blest be the Art that can immortalize!"

To each one of them we can each address the beautiful words of Cowper, when gazing upon his mother's picture:

"And while the wings of fancy still are free,
And I can view this mimic show of thee,
Time has but half succeeded in his theft—
Thyself removed—thy power to soothe me left."

We welcome you, dearly beloved, one and all, to the joys of this home. Death has stepped in between us, but though separated, we are not divided.

"One family—we dwell in Him:
One church—above, beneath:
Though now divided by the stream—
The narrow stream of death.
One army of the living God,
To His commands we bow:
Part of the host have crossed the flood,
And part are crossing now."

And now, Reverend Sir, our Pastor elect,—though last in order of notice, yet, at this hour, chief in our affections, we welcome *you* to "this feast of charity." We welcome *you*, not so much to the *pleasant memories* of the *past* as to the cheering and delightful *hopes* of the *future*. There are joys in *prospect*, as well as in *retrospect!* "For the joy that was set *before* HIM" your master "endured the cross, despising the shame." You deem it sufficient for the disciple to be as his master. We welcome you, therefore, to toils, and labors and cares in His cause, assured "that none of these things will move you, so that you may finish your course with joy, and the ministry you have received, to testify the Gospel of the grace of God." Other men have labored here, and you behold the fruits. But the fruits are not all garnered. The fields are still white. In the name of the Lord we have called you to put in the sickle. We will follow you as gleaners: and may the Holy Spirit ever remind us that though the planting be of Paul, and the watering of Apollos, the increase is alone from God. With wonderful unanimity the church has called and welcomed you to its altars, and now convenes and welcomes the pastors and messengers of the churches to instal you in the holy office among us. May these welcomes have their echoes and ratifications in Heaven.

Once more, then, dearly beloved, to each and all, a cordial, christian welcome. To pastors and brethren, to "old men and maidens, young men and children," to those who laid the foundation, and those who have built thereon—to the rich who gave of his abundance, the widow who cast in her mite, and to those who, having neither silver or gold, gave the prayer and the blessing of faith: to all here present in person, once of this, but now of other communions; to all who are here by letter—yea, to all who are here in spirit—again we say welcome! Welcome to this Zion of our love! Welcome to this retrospect of the past! Welcome to the hopes of the future, which this occasion inspires! Come then, and let us together "walk about Zion, and go round about her, tell the towers thereof, mark well her bulwarks, consider her palaces, that we may tell it to the generations following. For this God is our God forever and ever. He will be our guide even unto death."

Exceedingly appropriate responses to this address were made by Rev. Mr. Parker, a former Pastor: by Rev. Mr. Webster, whose wife, now deceased, was one of the early devoted members of the Church: by Deacon Billings, of Barrington, a past member. A letter was read by Deacon Thompson, from the venerable Deacon Wood and wife, of the first founders of the Church.

Deacon Eames, one of the original members and Senior Deacon, and Chester Pratt, first Clerk of the Church, were also called out by the Moderator.

A letter was announced from William Chapin, Esq., of Lawrence, Mass. A letter was read from Rev. R. P. Dunn, of Brown University, and one announced from Rev. Wm. M. Thayer, co-laborers with this church while they were in college. A letter was read from the New-England Church, in Chicago, of which Rev. Samuel Wolcott is Pastor.

Rev. A. H. Clapp, of the Beneficent Church, and Dr. Shepard, of Bristol, responded for sister Churches; also, Dea. Warren S. Greene, of the Beneficent Church, of this city.

The Moderator then made a few appropriate remarks in response to the allusion, in the address, to the Pastor elect;

a hymn was sung; a closing prayer was offered by Rev. S. Parker, who also pronounced the benediction; and the remainder of the evening was given up to an interchange of christian salutations, social intercourse, and a happy time generally.

Special Memorial exercises take place at 2 o'clock, P. M. this day, and the installation of Lyman Whiting at 7 o'clock this evening.

A Memorial Prayer Meeting was held this morning at 9 o'clock, conducted by former Pastors of the Church.

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For the Evangelist.

QUARTER CENTURY MEMORIAL, AND INSTALLATION OF PASTOR.

The High Street Church, Providence, R. I., which came into existence during the revivals of the period of its formation, reached its *twenty-fifth founding day* in the last month—December. A series of Memorial Services called home the past members and pastors; revived the pious recollections and sympathies attending its youth; rehearsed the deeds which "God performed of old" on its behalf; the days of the right hand—signally numerous and marked in its history—gathered fresh tribute for the sainted dead, and mingled prayers and tears, and old and new affections, as only such scenes can do. The installation of the pastor elect, Rev. Lyman Whiting, gave to the observance a pleasing solemnity, and quickened all the other interests of the occasion.

On Tuesday evening, December 21st, the finely decorated lecture room was opened for the reunion—a "Reception Interview" we called it. Endeared ones, parted from us, pastors and members, made the greetings eager, by their return. At a fixed hour order was assumed, and after prayer, praise, and the Word of God, the Hon. A. C. Barstow—sometime mayor of the city, and an original member of the church—gave an Address of Welcome, rich in the impulses of a heart faithful and devoted from youth up to the young church he was young with. Tears came to many eyes as he recalled the scenes and names for whom he gave the welcome. The older officers and members responded. Then Rev. L. S. Parker, a former pastor, with

his wonted felicity, spoke out of a *pastor's past*. Rev. A. H. Clapp, of this city, in an address of marked ingenuity and genialness, spoke for the Beneficent church, and, through that, for the others of the city. Others, from churches near this—pastors and laymen—filled the hour with precious intercourse.

On Wednesday morning a Memorial Prayer Meeting renewed the public services, at which touching recitals of God's doings in the past were told. At 10 o'clock, A. M. the Council met and went through the usual trial of the pastor elect, conducted by the venerable Thomas Shepard, D. D. At 2 o'clock, P. M. the Memorial Services, of a more formal nature, were resumed. A series of topics—as "Preliminary History," "Extracts from Original Records," "The Deceased Pastors," "Revivals and Spiritual History," &c., were treated mostly by written responses. Two pastors—Rev. William B. Lewis and Rev. Arthur Granger, —have deceased, the latter only in office. Their memory was truly fragrant in the many testimonies of ministers and people who knew them. The revivals, which God's love has bestowed on this church, have largely composed its history.

This service, laden with interest, gave way to the Installation in the evening.

The fine winter evening, in its spirit and beauty, was a fair emblem of this unusually excellent Installation service.

A beautiful copy of Bagster's Quarto Bible, for the pulpit, had been presented by W. C. Chapin, Esq., an original member, and a collection made for a mural commemorative tablet.

But our "holy week" was not expired. On Sabbath, January 1st, "A Memorial Observance" of the Sabbath School was held in place of the common services. Few scenes surpass it. The capacious lecture-room, still wearing its evergreens, mottoes and pictures, was crowded with parents, and pupils, and friends. Hon. Mr. Barstow, the beloved Superintendent, entering his twenty-first year of service; Mr. Chapin, of Lawrence, Mass., the early clerk and tireless laborer in the school: and others whose roots were in the school, and whose branches are blessing many souls in this city; the touching recitals and testimonials from those born again in it—all made it a memorable

morning. I will not trouble your readers with the collated facts; only saying that the average presence throughout the twenty-five years has been over two hundred per Sabbath! and that above three hundred hopeful conversions enrich its precious record. A new musical instrument was presented by the munificent Superintendent, and class after class sent in Life memberships in silver coin,—on this *silver wedding* of the school. We shall keep in mind one of our mottoes—"I will remember the years of the Right Hand of the Most High." W.

PROVIDENCE, January, 1860.

List of Members.

Italics indicate original Members. * Not now members.

**Josiah Chapin,*
**Wyllis Ames,*
**Gilbert Richmond,*
**Aaron Wood,*
**Leonard Whitney,*
**John C. Cass,*
**Paris Hill,*
**Samuel Ashley,*
**James H. Martin,*
**William C. Chapin,*
**Samuel Briggs,*
**William J. Martin,*
**Edwin D. Elliot,*
Charles D. Greene,
James Eames,
Amos C. Barstow,
Chester Pratt,
John Ames.

**Asenath C. Chapin*, wife Josiah,
**Ann G. Greene,*
**Elizabeth W. Russell,*
**Rebecca G. Russell,*
**Sarah E. Pratt,*
**Lucy P. Ames*, w Wyllis,
**Elizabeth Richmond*, widow Gilbert,
**Nancy Wood*, w Aaron,
**Mary Codding*, w Henry,
**Charlotte S. Whiting*, w Leonard,
**Eliza W. Phillips*, w Whipple,
**Susan W. Cass*, w John C.,
**Ruth Winchester,*
**Eliza C. Stevens,*
**Catharine W. Perry*, w Stephen,
**Sarah Briggs*, w Samuel,
Sally Eames, w James,
Emeline M. Barstow, w Amos C.,
Hannah Pratt, w Chester,
Frances M. Cragin, widow Benjamin, Jr.
Lydia Irons, w Waterman,
Alice E. Ames, w John.

1835.
Samuel K. Thompson.
1837.
Richmond Brownell,
Benjamin Balch.
1839.
John W. Cole.
1841.
William H. Stow,
Samuel Tweed,
Waterman Irons,
Joseph F. Gilmore,
Nehemiah Knight,
Edwin Knight,
William P. Cooke.
1842.
Pliny E. Capron,
Daniel Angell,
Ephraim R. Barstow,
Kingsley T. Lewis,
Tristam H. Angell,
Benj. S. Olney, Jr.
Charles H. Pierce,
Samuel B. Durfee,
James H. Work.
1843.
Jabez C. Olney.
1845.
William Troop,
Olney Read.
1847.
Hugh B. Bain,
William H. Pratt,
Albert P. Hawkins,
Gurdon E. Lyman.

1849.
William M. Durfee,
Isaac N. Beach,
Samuel A. Winsor.
1850.
Stephen H. Tabor,
Henry W. Arnold,
Charles B. Jencks,
Andrew T. Farrell,
William Phinney,
Luther Winchester,
Ansel B. Pope.
1851.
William Andrews,
Albert L. Andrews,
Robert Leach.
1853.
William Griffiths.
Corn'ls E. Cummings.
1854.
Chas. D. Greene, Jr.,
James H. Elliott,
William R. Greene,
William F. Elliott,
Jerem. F. Tourtellot,
James E. Lyman.
1855.
Lyman Haywood,
Reuben H. N. Bates,
Thomas W. Eddy,
Andrew G. Sweet,
William A. Andrews,
Joseph T. Snow,
Charles C. Cragin,
Selwin C. Winchester,

Charles E. Hubbard,
Andrew J. Gale,
George W. Chace,
Edgar G. Winsor.

1856.

Henry H. Truman,
Henry Potter,
Jeremiah S. Barrett,
Charles J. Tinckom,
James H. Olney.

1857.

Edward S. Cheney,
Amasa C. Tourtellot,
Asa Lyman,
Willard H. Bellows,
Edward A. Pabodie.

1858.

Sam'l W. Thompson,
Allen Chilson,
Chris. H. Alexander,
Edwin G. Baker,
Zelotes W. Holden,
Ebenezer W. Walker,
Ebenezer Storer,
George A. Sagendorph,
Tristam B. Peck,
James D. Peck,
William P. Cragin,
John F. Caulkins,
Fitz James Rice,
James S. Allen,
James E. Luther,
Henry A. White,
Stephen A. Cooke,
Stephen A. Cooke, Jr.
Frank Frost,
Samuel V. Billings,
Samuel Donaldson,
Wm. H. Thompson,
Samuel A. Wolcott.

1859.

Henry L. Norris,
Edward Blake,
Rev. Lyman Whiting,
Leander W. Bugbee.

1860.

William Knight,
Frank A. Allen,
John L. Smith.

1861.

Stephen Essex.

1835.

Tabitha Thompson, w Samuel K.
Esther D. Jones,
Sila H. Cole, w John W.

1836.

Zimrhodia Balcom, widow David
Eliza Hopkins, w Arnold,
Sarah E. Booram, w John C.
Sally P. Gilmore, w Joseph F.
Catharine S. Cole, w George A.

1837.

Lavina Rounds, w Jeremiah,
Lucy W. Fowler.

1838.

Elizabeth A. Peck, w Sylvanus.

1839.

Susan L. Spencer, w Oren.

1840.

Susan L. Brownell, widow Alexander.
Mary G. Capron, w Pliny E.

1841.

Mary Brownell, w Richmond.
Ann E. Moffat, w Thomas,
Mary Eames,
Anna W. Crandall,
Clara D. Dudley, w Charles,
Margaret Read,
Harriet C. Barker, w George R.

1842.

Sarah Angell, w Daniel,
Nancy C. Jenckes, w John,
Celia A. Thornton,
Ann E. Murray, w James,
Christie Ann McKenzie,
Mary D. Pierce, w Charles H.

Caroline M. Angell, w Tristam H.
Mary E. Slocum, w George W.
Susan A. Hopkins, w George W.
Phebe L. Thurston,
Lydia M. Allen, w James S.
Laura J. Atkinson, w William,
Prudence M. Codding,
Harriet N. Havens,
Susan A. Lewis, w Kingsley, T.
Elizabeth W. Jewett, w Joseph,
Sarah C. Chedel, w Timothy B.
Eliza Messenger,
Phebe A. Knight, w Benjamin B.
Catharine A. Seabury, w Frederick M.
Sophia S. Doe, w Rev. Walter P. Doe,
Ann Maria Butts,
Merinda M. Durfee, w Samuel B.
Louisa E. Stevens, w Ezra A.
Mary F. Wheaton,
Nancy C. Olney, w Benjamin S. Jr.
Marcy Ann Hunt.

1843.

Caroline C. Winsor, widow James.

1845.

Asenath C. Spring,
Elizabeth B. Rice, w Fitz James,
Sarah A. Culverson,
Mary Ann Harris, w John W.
Mary C. Read, w Olney.

1846.

Dorothy Winchester, w Isaac.

1847.

Elizabeth A. Cooke, w William P.
Mary Williams, w Simeon,
Emeline R. Spencer, widow Arnold W.

Sarah Ann Bain, w Hugh B.
Eliza D. McQueen,
Sophronia E. Hawkins, w Albert P.
Ruby Abbott,
Sarah H. Lyman, w Gurdon E.

1848.

Abby B. Hall, widow Dexter.

1849.

Sarah E. Billings, w Samuel V.
Caroline F. Andrews,
Elizabeth Beach, w Isaac N.
Eliza A. Winsor, w Samuel A.

1850.

Mary F. Francis, w Marshall M.
Mary T. Knight, widow Nehemiah,
Nancy Tabor, w Stephen H.
Susan W. Farrell, w Andrew T.
L. A. W. Phinney, w William,
Tirza Winchester, w Luther,
Mary Abby Pope, w Ansel B.

1851.

Catharine C. Pond,
Mary Eldridge,
Mary Jencks, w Jonathan,
Caroline F. M. Winsor,
Charlotte A. Chafee, widow Daniel K.
Maria S. Smith, w William K.
Mary T. Irons.

1852.

Susan Shelly,
Caroline Potter, w Otis.

1853.

Esther Griffiths, w William,
Margaret Occlestone, widow Joseph.

THE
NEWBERRY
LIBRARY
CHICAGO

1854.

Joanna E. Barstow, w Ephraim R
Jane G. Pratt, w William H.
Margaret A. Leach, w Robert,
Elizabeth P. Dresser, w Henry,
Helen Butts,
Almira A. Butts,
Cordelia B. Butts,
Elenora Read,
Catharine B. Read,
Eliza J. Jackson,
Anna M. Baker, w Albert O.
Mary E. Browning, w Beriah G.
Helen C. Elliot,
Mary A. H. McQueen,
Adelaide P. Jencks,
Martha T. Winchester, w Selwin C.
Mary B. Winchester,
Mary M. Shelly,
Abby M. Fisher,
Mary Jackson,
Triphena Williams,
Mary A. Waring,
Elizabeth C. Putney, w Erasmus C.
Clarissa Cargill,
Georgiana S. Hall,
Mary E. Huddleston, w Thomas J.
Elizabeth F. Allen, w Frank A.
Roby M. Potter, w Zuriel,
Lillis Tourtellot, w Jeremiah F.

1855.

Olive H. Haywood, w Lyman,
Henrietta Richardson, w Benjamin,
Emily Brown,
Alice H. Potter,

Zilpha A. Morse,
Mary A. Bates, w Reuben H. W.
Sarah Eddy, w Thomas W.
Alice Randall,
Esther B. Remington,
Esther C. Barrows,
Sarah Wensley,
Lydia H. Cooke, w Stephen A.
Lydia M. Angell,
Elizabeth A. Winsor, w Daniel,
Frances Sweet, w Andrew G.
Patience Briggs, w Thomas R.
Mary B. Andrews, w William A.
Waity R. Harris, w Daniel,
Sarah A. Waterman, w Olney B.
Harriet A. Henry, w Albert G.
Charlotte S. Packard, w Levi A.
Emma M. Greene, w Andrew J.
Caroline F. Baker, w William J.
Esther W. Potter, w Earle C.
Mary S. Dean,
Maria M. Hubbard, w Charles E.
Joanna D. Dempster, w Andrew,
Angeline H. Johnson,
S. Sophia Barstow,
Emeline E. Barstow,
M. Juliette Kelton, w George B.
Keziah Bowen,
Frances L. Blanding,
Catharine P. Mathewson, w Olney.

1856.

Maria S. Cummings, w Cornelius E.
Rebecca R. Greene,
Mary E. Knight, w Edwin,
Amanda M. Truman, w Henry H.

Isabella N. Olney, w Jabez C.
Theodora Frost, w Samuel.
Mary E. D. Pierce,
Annie J. Sweetland.
Abby F. Ladd,
Julia A. Osgood,
Susan Barrows, w Charles,
Emily J. Peckham, w John C.

1857.

Mary E. Andler,
Maria M. Snow, w Caleb B.
Cornelia A. Olney, w James H.
Margaret S. Donaldson, w Samuel,
Elizabeth F. Beach, w Henry H.
Mary A. Tillinghast,
Rebecca R. Pabodie, w Edward A.

1858.

Mary S. Lewis, w Henry B.
Mary J. Taylor, w Henry F.
Frances Brown,
Mary Ann Chace, w George W.
Cordelia A. Chilson, w Allen,
Martha D. Allen,
Helen M. Sherman, w Remington,
Sophronia E. Holden, w Zelotes W. Jr.
Laura Lyon,
Maria A. Moulton, w Ephraim,
Emily W. Cobb, w Samuel A.
Amey L. Smith, w John P.
Mary A. Freeman, w Albert,
Ruth G. Tinckom,
Mary C. Whitford,
Mary A. Snow, w Joseph T.
Sarah A. Snow,
Mary E. Albro,

Annie P. Helme,
Lucy A. Frost,
Elizabeth G. Greene,
Josephine C. Hall,
Elizabeth M. Winsor,
Martha McAusland,
Jane McAusland,
Susan C. Tweed,
Catharine R. White, w Henry A.
Ann H. Storer,
Sarah U. Luther, w James E.
Mary L. Barstow,
Martha M. Barstow,
Anna J. Barstow,
Olive A. Walker, w Ebenezer W.
Ruth Harrington,
Sarah A. Storer, w Ebenezer,
Harriet J. Paul, w Seth S.
Georgiana D. Read,
Emmagene Sweetland,
Anna E. Cobb,
Caroline F. Truman,
Anna T. Walker,
Victoria E. Stead, w Frank D.
Martha N. Work,
Lucinda Lyman, w James E.
Mary A. Tinckom,
Ellen M. Arnold,
Sarah Moore,
Adelaide Winsor,
Harriet E. Work, w James H.

1859.

Harriet Waldron, w Luther,
Laura E. Field,
Patience Parker,

Phebe Prentice,
Susan R. Norris, w Henry L.
Ann E. Blake, w Edward,
Sophia E. Whiting, w Rev. Lyman.
Helen S. Whiting.

1860.

Gertrude E. Whiting,
Eliza J. Greene, w William R.
Maria N. Phillips, w David,
Mary McAdams,
Emeline E. Knight, w William,
Mary H. Rounds, widow Simeon A.
Susan E. Smith, w John L.
Ellen M. Hopkins,
Agnes S. Whiting.

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INDIANA